Alexander Dugin's Intellectual Framework: Traditionalism, Eurasianism, and the Fourth Political Theory

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Alexander Dugin stands as one of the most provocative intellectual figures of our time, presenting a comprehensive critique of modernity while advocating for a multipolar world rooted in civilizational diversity. His intellectual framework is built around three core concepts: traditionalism, Eurasianism, and the Fourth Political Theory. Through traditionalism, Dugin critiques the spiritual and cultural decay of the modern world, calling for a return to metaphysical and spiritual values. His Eurasianism positions Russia as a distinct civilization with a unique mission, bridging Europe and Asia while resisting Western liberalism. The Fourth Political Theory, Dugin's most original contribution, seeks to transcend the ideologies of the 20th century—liberalism, communism, and fascism—by offering a new paradigm rooted in existentialism and civilizational identity. This paper explores these foundational ideas, providing a thorough analysis of Dugin's intellectual legacy and its relevance in the ongoing global conversation about the future of political thought and geopolitics.

Keywords: Alexander Dugin, traditionalism, Eurasianism, Fourth Political Theory, civilizational identity, modernity, multipolar world, geopolitics, existentialism, Russia.

I. Introduction

Purpose of the Paper:

This paper aims to delve into the intellectual contributions of Alexander Dugin, one of Russia's most prominent contemporary philosophers and political theorists. It will focus on his synthesis of various philosophical traditions, his unique interpretation of traditionalism, and his geopolitical framework, especially through his advocacy of Eurasianism and the Fourth Political Theory. Rather than engaging with the contemporary geopolitical issues such as NATO, Ukraine, or specific state conflicts, this paper will examine Dugin's ideas from an intellectual perspective. By focusing on his core philosophical and theoretical contributions, the goal is to illuminate Dugin's thought as part of a broader intellectual movement that challenges modernity and liberalism, positioning his work within the context of traditionalist philosophy and geopolitical theory.

Overview:

Alexander Dugin holds a significant, if controversial, place in modern intellectual history. His work draws from a wide range of influences, including Western philosophers like Martin Heidegger, conservative revolutionaries like Julius Evola, and Russian intellectual traditions such as Eurasianism and Slavophilism. His thinking represents an attempt to reinterpret Russia's role in world history and its identity as a civilization, one that stands apart from both Western liberalism and Eastern communism.

Dugin's intellectual framework is both wide-ranging and deeply critical of the modern Western political, cultural, and philosophical paradigm. He rejects the universalist claims of liberalism, which he believes have dominated global politics since the end of the Cold War. Instead, he proposes a multipolar world where distinct civilizations, with their unique spiritual and cultural values, coexist without one claiming superiority over the others.

Dugin's synthesis of traditionalism emphasizes a return to ancient spiritual and cultural values, opposing modern secularism, materialism, and individualism. This approach draws from the ideas of philosophers like René Guénon and Julius Evola, who critiqued the Enlightenment and modernity, arguing for a revival of metaphysical values that predate modern science and rationalism.

His Eurasianism, a revival of a pre-Soviet intellectual movement, positions Russia as the heart of a distinct civilization that bridges Europe and Asia. Dugin envisions Russia leading a cultural and geopolitical bloc that integrates various Eurasian peoples, standing in opposition to the liberal, globalist values of the West. Eurasianism, in Dugin's formulation, extends beyond politics to encompass cultural, religious, and metaphysical dimensions, making it a civilizational project.

Dugin's Fourth Political Theory is perhaps his most innovative intellectual contribution. It is a response to the ideological exhaustion of the three dominant political ideologies of the 20th century—liberalism, communism, and fascism. The Fourth Political Theory seeks to transcend these ideologies by rejecting their core assumptions, offering an alternative that places civilizational identity and spiritual values at the center of political life. Dugin's use of Heideggerian existentialism, particularly the concept of *Dasein* (human existence), forms the philosophical foundation of this theory.

In exploring these ideas, the paper will argue that Dugin's work represents an important intellectual effort to rethink the modern world and its political, cultural, and philosophical foundations. By combining traditionalist metaphysics with geopolitical theory, Dugin offers a critique of modernity that has resonated not only in Russia but also with various global movements seeking alternatives to Western liberalism. This paper will aim to assess the intellectual value of Dugin's contributions while acknowledging the controversies that surround his ideas and their potential implications for understanding civilizations in the contemporary world.

In summary, this paper sets out to explore Dugin's intellectual legacy through a lens that emphasizes his philosophical depth, his critique of modernity, and his proposals for a new civilizational model, without delving into the immediate geopolitical events that often dominate discussions of his work.

II. Dugin's Philosophical Influences

Traditionalism

Overview of Dugin's Engagement with Thinkers like René Guénon and Julius Evola:
Alexander Dugin's philosophical foundation is deeply rooted in the traditionalist school of thought, drawing significant influence from thinkers like René Guénon and Julius Evola. Traditionalism, in its essence, is a philosophical and spiritual critique of modernity, advocating for a return to primordial metaphysical principles that underpin ancient civilizations. Both Guénon and Evola were highly critical of the secular, rationalist, and materialist orientation of the modern world, which they saw as a deviation from the sacred, spiritual, and hierarchical orders of traditional societies.

Dugin aligns with Guénon's metaphysical traditionalism, which argues that modern civilization has entered a phase of decay—what Guénon refers to as the Kali Yuga, or the "Dark Age"—where spiritual wisdom has been replaced by materialist thinking and technological progress. Guénon called for a return to the metaphysical truths found in ancient religions, particularly focusing on perennial wisdom that transcends cultures.

Similarly, Dugin borrows from Julius Evola's anti-modernism and his concept of an *aristocratic, heroic tradition*, which emphasizes hierarchical social orders, spirituality, and the rejection of egalitarianism and liberal democracy. Evola's concept of the "Revolt Against the Modern World" is reflected in Dugin's work, where he calls for a rejection of modernity's secular, progressive, and materialist values in favor of a more transcendent, spiritual, and hierarchical worldview.

The Role of Spirituality and the Rejection of Modernity in Dugin's Traditionalism:
For Dugin, the primary battle of modern times is the conflict between tradition and modernity. He views modernity as a secular, rationalist project that has systematically undermined the sacred and spiritual foundations of society. Like Guénon and Evola, Dugin rejects the Enlightenment values of reason, individualism, and progress, which he sees as tools that have eroded spiritual wisdom, traditional social hierarchies, and metaphysical truths.

Dugin's traditionalism seeks to revive a world where spiritual authority and metaphysical principles are the guiding forces behind society. In this sense, his worldview is fundamentally anti-modern, opposing the materialism, secularism, and rationalism that dominate the Western liberal order. He argues for a world that is rooted in the sacred and eternal, rather than the temporal and profane concerns of modern political systems.

For Dugin, the rejection of modernity is not merely political or philosophical but fundamentally spiritual. He believes that the return to tradition involves not only the revival of ancient social structures but also a deeper spiritual awakening, where individuals and societies realign themselves with the eternal truths that have been obscured by modern materialism.

How Dugin Adapts Traditionalist Ideas to Russia's Historical and Spiritual Narrative:
Dugin adapts the traditionalist framework to fit Russia's unique historical and spiritual context. He positions Russia as a state-civilization, fundamentally different from the modern, secular West. In Dugin's view, Russia's Orthodox Christian heritage and its deep connection to Eurasian traditions make it a natural carrier of spiritual and metaphysical values that have been lost in the West.

Dugin combines traditionalist metaphysics with Eurasianism, which emphasizes Russia's historical role as a bridge between Europe and Asia. For him, Russia's spiritual identity is defined by its rejection of both Western materialism and the Eastern focus on purely spiritual detachment. He views Russia as a civilization capable of uniting the material and the spiritual, the temporal and the eternal, in a unique synthesis. This narrative of Russia as the protector of sacred traditions allows Dugin to frame his traditionalist ideas within the context of Russian history and culture, positioning Russia as a leader in the global return to spiritual values.

Heidegger and Existentialism

Dugin's Interpretation of Martin Heidegger's Existential Philosophy, Particularly *Dasein*:
Another major influence on Dugin's thought is Martin Heidegger, particularly his existentialist philosophy surrounding the concept of *Dasein* (being or human

existence). Heidegger's critique of modernity and his exploration of the nature of human existence resonate deeply with Dugin's own rejection of the Enlightenment and modern liberal values.

In Heidegger's philosophy, *Dasein* refers to the specific way humans exist in the world, characterized by their ability to reflect on their existence and their relationship with time and being. Heidegger critiqued modernity for its focus on technology and instrumental rationality, which he believed alienated humanity from a more authentic relationship with being. This alienation from being, for Heidegger, is one of the central problems of modernity.

Dugin seizes upon this idea of alienation, arguing that modern liberalism and individualism have severed humanity from its authentic existence, just as Heidegger claimed. For Dugin, the restoration of authentic being (*Dasein*) is central to the revival of traditional, civilizational values, and he uses Heidegger's existentialism as a philosophical foundation for his critique of the modern world.

The Influence of Heidegger on Dugin's Critique of Liberalism and Western Universalism:
Dugin applies Heidegger's ideas to his critique of Western liberalism and universalism. He argues that liberalism, with its emphasis on the individual and the material world, traps humanity in what Heidegger called inauthentic existence—a superficial life dominated by consumerism, technological progress, and detachment from deeper spiritual and existential truths.

For Dugin, liberalism is not just a political system but an ontological error—a mistake about the nature of existence itself. Drawing on Heidegger, Dugin argues that liberalism reduces the human being to an isolated individual, disconnected from their civilizational roots, spiritual identity, and communal being. He sees Western universalism as an attempt to impose this inauthentic mode of existence on all of humanity, ignoring the profound differences between civilizations and their unique relationships to being.

By using Heidegger's critique of technological modernity and rationalism, Dugin argues that the West's claims to universality are flawed because they are based on a limited, materialistic understanding of existence. True human flourishing, according to Dugin, can only be achieved by reconnecting with the spiritual and

cultural traditions that give meaning to human life—traditions that he believes are still alive in Russia and other non-Western civilizations.

How Dugin Uses Heidegger's Ideas to Argue for a Civilizational Identity Rooted in Being:
Dugin takes Heidegger's existential framework and applies it to his concept of civilizational identity. Just as Heidegger argued for an authentic relationship with being at the individual level, Dugin argues that civilizations must cultivate their own authentic relationship with being—a relationship that is rooted in their spiritual, cultural, and historical traditions.

For Dugin, civilizations are not merely political or cultural entities; they are ontological communities, each with its own unique way of existing in the world. He believes that the Western liberal project, by universalizing its values, seeks to erase these differences and impose a homogeneous, inauthentic mode of existence on all civilizations. In contrast, Dugin calls for a multipolar world where each civilization is free to pursue its own authentic relationship with being, based on its distinct traditions and values.

Heidegger's philosophy thus provides Dugin with a powerful tool for critiquing the universalist ambitions of the West and for promoting his vision of a world where civilizational diversity is preserved. He argues that the West's focus on individualism, materialism, and progress has led to a profound crisis of being, while civilizations like Russia, with their rootedness in tradition, offer a model for authentic existence in the modern world.

In conclusion, Dugin's engagement with traditionalism and Heideggerian existentialism forms the foundation of his intellectual project. By combining these philosophical influences, he builds a powerful critique of modernity and liberalism, while offering a vision of civilizational authenticity based on spiritual and metaphysical principles. Through his adaptation of traditionalism to Russia's unique context and his use of Heidegger's ideas to promote a multipolar, civilizational world, Dugin establishes himself as a leading voice in the intellectual resistance to modernity.

III. Eurasianism: A New Civilizational Paradigm

History of Eurasianism

Origins of Eurasianism in Early 20th-Century Russian Thought:
Eurasianism emerged in the early 20th century as a response to the growing influence of Western liberalism and modernity in Russia. Intellectuals such as Prince Nikolai Trubetzkoy, Pyotr Savitsky, and Lev Gumilev formulated the theory as an alternative to the increasingly dominant Western orientation of Russian political and intellectual elites. They argued that Russia was not part of Europe or Asia, but a distinct cultural and historical entity that straddled both continents. This hybrid identity, rooted in the vast expanse of the Eurasian steppe, meant that Russia should not seek to emulate the West but instead develop its own unique civilizational path.

The original Eurasianists posited that Russia's geographical and cultural proximity to both Europe and Asia endowed it with a special role as a bridge between civilizations. However, this role was not merely geographical—it was also spiritual. For these thinkers, Russian Orthodoxy and the country's historical experience of integrating various ethnic and religious groups (Slavs, Turkic peoples, and others) made it distinct from the individualism and materialism of the West.

Eurasianism's Critique of Western Liberalism and its Emphasis on Russia as a Unique Civilizational Entity:
Early Eurasianists rejected the idea that Western liberalism represented a universal model for progress and human development. They viewed the West's emphasis on individual rights, secularism, and economic materialism as alien to the Russian spirit and dangerous to its unique identity. Instead of following the Western path of industrial capitalism and liberal democracy, they argued that Russia should embrace its collectivist and spiritually oriented traditions.

This critique was not merely political but civilizational. Eurasianists believed that Western civilization, with its focus on rationalism and progress, had lost touch with the deeper metaphysical truths that had once governed society. In contrast, Russia, with its Byzantine-Orthodox heritage and its vast network of Eurasian peoples, had retained a connection to these spiritual foundations. This civilizational approach framed Russia as fundamentally different from the West, not only in terms of politics but also in terms of values, culture, and history.

The collapse of the Russian Empire and the subsequent rise of the Soviet Union provided fertile ground for Eurasianist ideas to gain prominence. Although suppressed during the Soviet period, the idea that Russia was an independent civilization, neither European nor Asian, would later be revived and expanded by Alexander Dugin.

Dugin's Neo-Eurasianism

Dugin's Expansion of Classical Eurasianism into a Broader Geopolitical Theory: Alexander Dugin's Neo-Eurasianism builds on the ideas of early Eurasianists, but he transforms the theory into a comprehensive geopolitical and civilizational framework. For Dugin, Russia's identity as a Eurasian state-civilization is not only a matter of national pride but also a geopolitical imperative. He argues that the West's dominance over global politics, economics, and culture has created a unipolar world order that must be challenged by a coalition of non-Western civilizations.

Dugin's Neo-Eurasianism extends beyond Russia's borders, advocating for the creation of a Eurasian bloc that would include countries across Central Asia, Eastern Europe, and potentially even parts of the Middle East and East Asia. This geopolitical vision is designed to counter the perceived hegemony of Western liberalism and globalization, both of which Dugin sees as attempts to impose Western values and economic models on non-Western societies.

In this sense, Dugin expands classical Eurasianism into a global civilizational struggle. He sees the Eurasian heartland as a center of spiritual and geopolitical resistance to Western modernity, and he advocates for the formation of alliances between Russia and other countries that reject Western liberalism, such as China, Iran, and India. This expansion of Eurasianism into a geopolitical theory reflects Dugin's belief in the necessity of creating a multipolar world, where different civilizations can coexist without one imposing its values on the others.

His Vision of Russia as a Central Cultural and Spiritual Leader of a Eurasian Bloc: In Dugin's Neo-Eurasianist vision, Russia is positioned as the central cultural and spiritual leader of the Eurasian bloc. He sees Russia as having a special historical mission to unite the diverse cultures and peoples of Eurasia under a common spiritual and geopolitical framework. For Dugin, the unifying factor is not just political or economic, but deeply rooted in shared metaphysical values,

particularly those drawn from Orthodox Christianity and the traditional cultures of Eurasian peoples.

Dugin's geopolitical Eurasianism is closely tied to his critique of the Enlightenment's secular rationalism and its effects on Western civilization. He argues that the Western emphasis on reason, science, and progress has created a culture that is spiritually bankrupt. In contrast, Dugin believes that Russia, with its Orthodox Christian heritage and its ability to incorporate diverse Eurasian traditions, represents a civilization grounded in spirituality and metaphysical truth.

This vision casts Russia not only as a geopolitical power but also as a spiritual leader capable of guiding the world toward a new civilizational order. In Dugin's view, this order would be based on pluralism and the recognition that different civilizations have their own unique paths and values, none of which should dominate or impose itself on the others.

How Eurasianism Challenges the Idea of Linear, Western-Dominated Progress and Promotes a Multipolar Worldview:
A central tenet of Dugin's Eurasianism is the rejection of the idea of linear progress, which has dominated Western thought since the Enlightenment. According to this view, history is seen as a linear process of advancement, with the West at the forefront of technological, political, and social progress. Dugin, like the early Eurasianists, rejects this notion, arguing that history is cyclical and that different civilizations progress according to their own unique rhythms and values.

Dugin's multipolar worldview promotes the idea that civilizations should be free to develop according to their own internal logic, without being forced to adopt Western models of governance, economics, or culture. He advocates for a world in which multiple civilizations coexist, each with its own distinct identity and values. This multipolar world stands in stark contrast to the globalized, Western-dominated model of progress, which seeks to homogenize cultures and impose a single set of standards on the entire world.

In this sense, Dugin's Eurasianism is not just a geopolitical theory but a civilizational philosophy that challenges the universalist pretensions of Western liberalism. He sees the rise of multipolarity as an opportunity to create a world

where civilizations can interact on equal footing, without one being seen as superior to the others.

Cultural and Spiritual Dimensions

The Emphasis on Orthodox Christianity and the Integration of Eurasian Cultural Diversity:
At the heart of Dugin's Eurasianism is a profound commitment to Orthodox Christianity, which he views as the spiritual backbone of Russian identity. For Dugin, the spiritual dimension of Eurasianism is what distinguishes it from purely political or economic theories. He believes that Russia's Orthodox faith provides it with a spiritual authority that transcends the materialism and secularism of the West.

However, Dugin's Eurasianism is not limited to Orthodox Christianity. He also emphasizes the importance of cultural diversity within the broader Eurasian region. He argues that Russia's historical ability to integrate diverse peoples—Slavs, Turkic groups, Central Asians, and others—into a cohesive political and cultural entity is one of its greatest strengths. In this way, Dugin's Eurasianism is both universalist and particularist: it promotes a unifying spiritual and cultural framework, while also celebrating the unique contributions of different ethnic and religious groups within the Eurasian space.

This integration of Eurasian cultural diversity is central to Dugin's vision of a new civilizational order. He believes that Russia's role as a leader of the Eurasian bloc is not to impose a monolithic culture but to create a harmonious synthesis of various traditions, united by a common spiritual foundation.

How Dugin's Eurasianism is Rooted in Traditional Values, Opposing Modern Secularism:
Dugin's Eurasianism is fundamentally rooted in traditional values that stand in opposition to the secularism and materialism of the modern West. He believes that modern secularism, with its rejection of metaphysical and spiritual truths, has led to a crisis in Western civilization. In contrast, Dugin sees Eurasianism as a return to traditional values, where spirituality, community, and hierarchy are restored to their rightful place in society.

In Dugin's view, the spiritual crisis of the West is the result of its secular rationalism, which has replaced faith and tradition with reason and individualism. He argues that the rejection of these traditional values has led to the disintegration of social and cultural bonds, leaving individuals isolated and disconnected from their spiritual roots.

Eurasianism, for Dugin, is not just a political or cultural project—it is a spiritual revival that seeks to restore the metaphysical foundations of civilization. By rejecting the secularism of the West and embracing the traditional values of Orthodox Christianity and Eurasian cultures, Dugin believes that Russia can lead a civilizational renaissance, providing an alternative to the spiritual and cultural decay of the modern world.

In conclusion, Dugin's Neo-Eurasianism represents a powerful intellectual challenge to the Western liberal model of civilization. By drawing on traditional Russian values, Orthodox Christianity, and the cultural diversity of the Eurasian region, Dugin proposes a new civilizational paradigm that rejects the unipolar, linear progress of the West in favor of a multipolar world rooted in spiritual and cultural plurality.

IV. The Fourth Political Theory: Beyond Fascism, Liberalism, and Communism

The Collapse of 20th-Century Ideologies

Overview of the Three Dominant Political Ideologies of the 20th Century: Liberalism, Communism, and Fascism:
Throughout the 20th century, global political thought was dominated by three major ideologies: liberalism, communism, and fascism. Each presented a distinct vision of society and governance, offering competing frameworks for organizing political, economic, and social life.

- Liberalism championed individual rights, market economies, and democratic governance. It is rooted in Enlightenment principles such as the primacy of reason, freedom, and progress. Liberalism, particularly after World War II and the Cold War, emerged as the dominant political and

economic ideology globally, promoting capitalist democracies and individual freedom as universal ideals.

- Communism, based on Marxist principles, sought to create a classless society through the abolition of private property and the establishment of a centrally planned economy. It rejected liberalism's emphasis on individualism in favor of collective ownership and egalitarianism, aiming to eliminate the exploitation of the working class by the capitalist elite.
- Fascism was a reactionary ideology that rejected both liberalism and communism, promoting an authoritarian state based on nationalism, militarism, and the exaltation of a single leader or party. Fascist regimes, such as those led by Hitler and Mussolini, emphasized racial purity, totalitarian control, and the suppression of dissent.

Each of these ideologies presented itself as a solution to the challenges of modernity, but they also led to catastrophic conflicts, including two world wars and the Cold War. While liberalism claimed victory after the collapse of the Soviet Union in 1991, Alexander Dugin argues that the exhaustion of these ideologies has left a philosophical and political vacuum in the 21st century.

Dugin's Argument That All Three Are Exhausted, Leaving a Philosophical Vacuum: Dugin posits that the collapse of fascism in World War II, the fall of communism with the dissolution of the Soviet Union, and the moral and spiritual decay of liberalism have created a situation where none of the 20th century's dominant ideologies can adequately address the crises of the modern world. According to Dugin, these ideologies, which once promised progress, freedom, or national revival, have failed to deliver on their promises, leading to disillusionment with political systems and the rise of existential uncertainty.

- Fascism was discredited after World War II, with its authoritarianism and genocidal policies leaving a legacy of destruction and trauma.
- Communism, despite its appeal to workers and the disenfranchised, ultimately collapsed under the weight of its economic inefficiencies and authoritarianism, as seen in the dissolution of the Soviet Union.
- Liberalism, despite its triumph at the end of the Cold War, has increasingly come under scrutiny for its inability to address growing social inequality,

environmental degradation, and spiritual alienation. Dugin argues that liberalism's focus on individualism and materialism has led to a soulless, consumer-driven society disconnected from deeper cultural and metaphysical values.

As a result, Dugin contends that the modern world is facing a philosophical vacuum. The old ideologies have failed, and there is no clear guiding philosophy for the future. He suggests that the time has come for a Fourth Political Theory to emerge, one that goes beyond the limitations of fascism, liberalism, and communism and offers a new framework for understanding the world.

What is the Fourth Political Theory?

Defining the Fourth Political Theory as a New Paradigm That Rejects the Reductionism of Modern Political Ideologies:
The Fourth Political Theory is Dugin's attempt to construct a new political and philosophical framework that transcends the reductionism of liberalism, communism, and fascism. While each of these ideologies reduced human life to specific categories—individual rights for liberalism, class struggle for communism, and nation/race for fascism—Dugin seeks a broader, more holistic approach that accounts for the complexity of human existence, culture, and civilization.

In his vision, the Fourth Political Theory does not simply offer an alternative political system; it challenges the fundamental assumptions of modernity. Dugin rejects the linear view of progress, the primacy of the individual, and the materialism that characterize the three dominant ideologies of the 20th century. Instead, he advocates for a return to traditional, spiritual, and civilizational values that reflect the uniqueness of each culture and people.

The Fourth Political Theory is also anti-universalist, meaning that it rejects the idea that there is one single path of development or one political model that all societies must follow. Instead, it emphasizes civilizational pluralism, allowing each culture and civilization to chart its own course based on its unique history, traditions, and metaphysical foundations.

The Central Role of *Dasein* (Human Existence) and Civilizational Identity as Foundational to This Theory:
Dugin draws heavily from Martin Heidegger's existential philosophy, particularly

the concept of Dasein (being or human existence). For Heidegger, *Dasein* refers to the specific way humans experience and relate to the world. It is an authentic existence that goes beyond the superficial distractions of modern life, focusing instead on deeper questions of being, mortality, and identity.

In the Fourth Political Theory, *Dasein* becomes a central concept for understanding civilizational identity. Dugin argues that civilizations, like individuals, have their own unique forms of existence that cannot be reduced to the categories of liberalism, communism, or fascism. Each civilization has its own way of relating to the world, its own sense of destiny, and its own metaphysical grounding.

This focus on *Dasein* allows Dugin to reject the homogenizing forces of globalization and liberal universalism. Instead, he advocates for a multipolar world where each civilization is free to develop its own unique relationship to existence, without being forced to conform to Western political or cultural models.

Dugin's Rejection of Individualism, Materialism, and the Universalism of Liberalism:

At the heart of Dugin's critique of liberalism is his rejection of individualism and materialism, which he sees as the core tenets of modern liberal society. In Dugin's view, liberalism reduces human beings to isolated individuals who are primarily concerned with their own material well-being and personal freedom. This focus on individual rights, economic success, and consumerism, he argues, has led to a spiritual crisis in the modern world, where people are disconnected from their communities, cultures, and spiritual traditions.

Dugin also rejects the universalism of liberalism, which claims that liberal democracy and free markets are the inevitable and desirable outcomes for all societies. He argues that this universalism is not only imperialistic but also reductionist, as it ignores the rich diversity of human cultures and civilizations. Dugin believes that the imposition of liberalism on non-Western societies has led to cultural erosion and the loss of traditional values, as these societies are forced to adopt Western models of governance, economy, and culture.

In contrast, the Fourth Political Theory calls for a return to collective values, spirituality, and civilizational identity, emphasizing the importance of community,

tradition, and metaphysical purpose over the narrow individualism and materialism of liberalism.

Traditionalism Within the Fourth Political Theory

How Traditional Spiritual Values Form the Core of the Fourth Political Theory: Traditionalism plays a central role in Dugin's Fourth Political Theory. Drawing from the works of thinkers like René Guénon and Julius Evola, Dugin advocates for a return to traditional spiritual values as the foundation of political and social life. These values, which are rooted in ancient religions and metaphysical truths, offer an alternative to the secular, rationalist principles that dominate modern liberalism.

In Dugin's view, the modern world has lost touch with the sacred, reducing life to economic calculations, technological progress, and political power. The Fourth Political Theory seeks to restore the primacy of the spiritual, emphasizing that human life cannot be understood purely in material terms. Instead, it must be grounded in the transcendent values that have been passed down through traditional religious and cultural practices.

This return to traditionalism also entails a rejection of modern secularism, which Dugin sees as the root cause of the moral and spiritual decay in contemporary society. For him, the restoration of traditional spiritual values is not only necessary for the revival of civilization but also for the reclamation of human dignity and meaning.

A Critique of the Enlightenment's Emphasis on Rationality, Secularism, and Progress:
Dugin's Fourth Political Theory is deeply critical of the Enlightenment project, which he sees as the intellectual foundation of both liberalism and communism. The Enlightenment, with its emphasis on rationality, secularism, and progress, sought to liberate humanity from tradition, religion, and authority, replacing them with reason, science, and individual rights.

For Dugin, this emphasis on rationalism has led to a world that is disenchanted and devoid of meaning. The focus on scientific progress and technological advancement has created a society where everything is measured in terms of utility and efficiency, leaving no room for the sacred or the metaphysical. Dugin

argues that the Enlightenment's rejection of religion and tradition has severed humanity's connection to its spiritual roots, leading to the alienation and nihilism that pervade modern life.

The Fourth Political Theory, therefore, calls for a re-evaluation of the Enlightenment and its legacy. Dugin believes that it is time to move beyond the secular and materialist worldview of modernity and return to a worldview that is grounded in metaphysical truths and spiritual wisdom.

The Fourth Political Theory's Vision for a Return to Metaphysical, Spiritual, and Collective Values:
At its core, the Fourth Political Theory envisions a return to metaphysical, spiritual, and collective values as the foundation for human society. Dugin argues that the individualism and materialism of liberalism have failed to provide people with a sense of purpose or belonging. Instead, the Fourth Political Theory seeks to revive the collective identities of civilizations, where individuals find meaning not in personal success but in their connection to a shared history, tradition, and spirituality.

In this sense, the Fourth Political Theory is not merely a political project but a metaphysical one. It calls for a fundamental shift in how we understand human existence, moving away from the fragmented and alienated world of modernity and toward a holistic and integrated vision of life, where the spiritual and the material, the individual and the collective, are brought into harmony.

By advocating for a return to traditional spiritual values, Dugin offers a critique of modernity that resonates with those seeking alternatives to the secular, rationalist worldview that dominates the contemporary world. The Fourth Political Theory, therefore, represents not only a rejection of the old ideologies of the 20th century but also a path forward for civilizations looking to reclaim their spiritual identity in the face of modernity's existential crises.

In summary, Dugin's Fourth Political Theory offers a radical departure from the political ideologies of the 20th century, calling for a return to spiritual and civilizational values that transcend the individualism and materialism of modern liberalism. By grounding his theory in the concept of *Dasein* and traditional

metaphysical principles, Dugin envisions a world where civilizations can develop their own unique paths, free from the universalizing forces of modernity.

V. Dugin's Metaphysical Geopolitics

Geopolitics as Civilizational Struggle

Dugin's Metaphysical Approach to Geopolitics, Rooted in the Clash of Civilizations Rather Than Nation-States:
At the core of Alexander Dugin's geopolitics is a metaphysical worldview that goes beyond traditional state-based political analysis. For Dugin, the primary geopolitical conflicts of the contemporary world are not simply battles between nation-states over resources, power, or territory. Instead, they represent a civilizational struggle rooted in profound spiritual, cultural, and metaphysical differences between distinct world civilizations.

Dugin's metaphysical geopolitics moves beyond the materialist lens of typical geopolitical analysis, which often focuses on economic or military power. Instead, he emphasizes that geopolitical conflicts are driven by deeper forces tied to civilizational identity, which encompass shared histories, values, religious beliefs, and metaphysical orientations. Each civilization, in Dugin's view, embodies a unique worldview that governs how it engages with the world and other civilizations.

This approach echoes the ideas of Samuel Huntington's "Clash of Civilizations" but takes it further by grounding the struggle in spiritual and metaphysical principles rather than mere cultural or political differences. According to Dugin, civilizations are not just geopolitical actors but spiritual entities with distinct missions in the world. As such, geopolitics becomes a spiritual battlefield, where civilizations with divergent metaphysical underpinnings engage in conflict, not only to assert dominance but to protect and preserve their unique spiritual identities.

In this context, the ongoing global conflicts are seen as cosmic struggles between opposing worldviews, particularly between Western liberalism, with its focus on secularism, materialism, and individualism, and non-Western civilizations, like Russia, which uphold traditional spiritual values and collective identity. The clash between these civilizations is not simply a political or territorial contest but a

deeper existential struggle over the nature of human existence and the future of humanity.

The Idea of Geopolitics as a Spiritual and Cultural Battlefield, Where Civilizations Embody Different Metaphysical Orientations:
For Dugin, geopolitics is fundamentally about the struggle between different civilizational visions of reality. Each civilization embodies a particular metaphysical orientation—a worldview that reflects its deepest spiritual, cultural, and philosophical principles. These metaphysical orientations shape not only how civilizations view themselves but also how they interact with other civilizations and the natural world.

Dugin argues that Western civilization is rooted in a materialist and secular worldview, one that prioritizes economic growth, technological progress, and individual rights over spiritual development and collective identity. This Western metaphysical orientation, according to Dugin, seeks to dominate the world by imposing its values on other civilizations, erasing their unique spiritual and cultural identities in the process.

In contrast, Dugin sees Russia and other non-Western civilizations as grounded in traditional metaphysical principles, which emphasize the sacred, the collective, and the eternal over the material and temporal. For example, Russian Orthodoxy plays a key role in shaping Russia's metaphysical worldview, fostering a sense of spiritual mission and collective responsibility. Similarly, Islamic, Hindu, and Confucian civilizations have their own metaphysical orientations that differ radically from the Western worldview.

This spiritual and cultural battlefield is the terrain upon which the future of the world will be decided. Dugin believes that the struggle between civilizations is ultimately about defending these metaphysical orientations from the forces of globalization and Western hegemony, which seek to homogenize cultures and impose a secular, materialist view of the world. The goal of Dugin's geopolitics, therefore, is to promote a multipolar world where civilizations are free to preserve and develop their unique spiritual and cultural identities.

The Role of Russia as a “State-Civilization”

Dugin’s Concept of Russia as a State-Civilization, Distinct from Western Civilization:

Central to Dugin’s metaphysical geopolitics is his concept of Russia as a state-civilization. This idea goes beyond viewing Russia as a mere nation-state with specific borders and interests. Instead, Dugin posits that Russia is a civilizational entity that encompasses a broader spiritual, cultural, and historical mission. In his view, Russia’s identity is not merely political but fundamentally civilizational, distinguishing it from the West, which he sees as rooted in a liberal, secular, and individualistic paradigm.

Dugin argues that Russia’s Eurasian identity makes it a bridge between Europe and Asia, integrating elements from both but also forging a distinct path that resists the pressures of Western modernity. This civilizational identity is anchored in Russia’s deep connection to Orthodox Christianity, which, according to Dugin, provides Russia with a spiritual foundation that the West has lost in its embrace of secularism.

By framing Russia as a state-civilization, Dugin emphasizes that Russia is not simply another player in the global political arena but a cultural and spiritual leader with a unique mission to challenge Western hegemony and promote a multipolar world. Russia’s geopolitical actions, therefore, are not driven by mere pragmatism but by a civilizational imperative to assert its role as a guardian of traditional values and spiritual truths.

The Historical and Spiritual Basis for This Identity, With a Focus on Russian Orthodoxy and the Eurasian Cultural Heritage:

The idea of Russia as a state-civilization is deeply rooted in its historical and spiritual heritage. Dugin traces this identity back to the Byzantine tradition, which Russia inherited through its adoption of Orthodox Christianity. For Dugin, the fall of Byzantium and the rise of Moscow as the “Third Rome” marked a turning point in world history, where Russia took on the mantle of defending Christianity and preserving the sacred traditions of Eastern Orthodoxy.

This spiritual legacy is complemented by Russia’s Eurasian cultural heritage, which reflects its historical role as a unifier of various peoples and cultures across the vast Eurasian landmass. Unlike the Western model of assimilation and

homogenization, Dugin argues that Russia's civilizational identity is based on the principle of integration—bringing together diverse ethnic, religious, and cultural groups into a cohesive yet pluralistic whole.

By emphasizing Russia's Orthodox and Eurasian heritage, Dugin seeks to provide a spiritual and cultural foundation for Russia's civilizational mission. He views Russia as the inheritor of a sacred tradition that stands in direct opposition to the secular, individualistic values of the West. In this sense, Russia's role in the world is not only geopolitical but metaphysical—it is tasked with defending the spiritual principles of tradition, community, and sacred order in the face of Western modernity's relentless push for secularization and materialism.

Russia's Mission in the Context of Civilizational Pluralism:
Dugin envisions Russia as playing a pivotal role in promoting a civilizational pluralism that challenges the Western-led model of globalization. In his view, Russia's mission is to act as a protector of civilizational diversity, ensuring that each civilization has the right to develop according to its own spiritual and cultural traditions without being subjected to the homogenizing forces of Western liberalism.

This mission places Russia at the center of the global struggle for multipolarity, where different civilizations can coexist peacefully while maintaining their unique identities. Dugin sees Russia as a civilizational bulwark against the Western-centric world order, offering an alternative model of governance and development that is rooted in traditional values rather than modern secularism and individualism.

Russia's civilizational mission, therefore, is not merely about asserting geopolitical power but about fostering a new world order based on respect for civilizational differences and the promotion of spiritual and cultural pluralism.

Geopolitical Pluralism and Multipolarity

Dugin's Advocacy for a Multipolar World Where Different Civilizations Coexist Without One Dominating the Others:
At the heart of Dugin's metaphysical geopolitics is his advocacy for a multipolar world. In contrast to the unipolar world dominated by the United States and

Western liberalism, Dugin calls for a global system where multiple civilizations can coexist without one imposing its values or political systems on the others.

This geopolitical pluralism is central to Dugin's vision of the future. He argues that the Western liberal model of democracy, capitalism, and secularism is not a universal template that all civilizations must follow. Instead, each civilization has its own unique path, shaped by its spiritual and historical roots. A multipolar world, therefore, is one where these diverse civilizations can flourish according to their own principles, free from the hegemonic pressures of Western modernity.

Dugin's multipolar vision is based on the idea that geopolitics is fundamentally civilizational. Rather than seeing the world as a collection of nation-states competing for power, he views it as a dynamic interplay of civilizations, each with its own spiritual mission and worldview. In this context, geopolitical conflicts are not simply about territory or resources but about the defense of civilizational identities against the forces of global homogenization.

The Rejection of Western-Centric Globalism and the Embrace of Cultural and Civilizational Diversity:
Dugin's call for a multipolar world is also a direct rejection of Western-centric globalism, which he sees as a form of cultural imperialism. He argues that the West's efforts to spread liberal democracy, free markets, and secular values across the globe represent an attempt to erase civilizational diversity and impose a monolithic worldview on the rest of the world.

In opposition to this, Dugin embraces the idea of civilizational diversity, where each culture and civilization has the right to develop according to its own traditions and spiritual values. He believes that the richness of human experience lies in the plurality of civilizations, each offering different ways of understanding existence and organizing society. For Dugin, this diversity is not a threat but a strength, and it must be protected from the forces of globalization and Western hegemony.

By advocating for geopolitical pluralism, Dugin seeks to create a world where civilizations are not in constant conflict but instead engage in mutual respect and cooperation, recognizing the legitimacy of each civilization's unique mission and worldview. In this multipolar world, the imposition of a single model of progress is

replaced by a recognition that multiple paths to development and flourishing exist, each rooted in the spiritual and cultural traditions of different civilizations.

In conclusion, Dugin's metaphysical geopolitics offers a profound rethinking of the global order, one that prioritizes civilizational struggle over state-based competition and emphasizes the importance of spiritual and cultural diversity. By advocating for a multipolar world where civilizations coexist and maintain their unique identities, Dugin rejects the homogenizing forces of Western modernity and globalism, calling instead for a world where civilizational pluralism and spiritual renewal take precedence.

VI. Critique and Controversy

Criticism of Dugin's Intellectual Legacy

Critiques of Dugin's Ideas from Western Scholars, Particularly Regarding His Views on Modernity and Liberalism:
Alexander Dugin's intellectual legacy has sparked significant criticism, particularly from Western scholars who challenge his views on modernity and liberalism. Many academics view Dugin as a key figure in promoting an anti-Western, anti-liberal ideology that seeks to undermine the principles of democracy, individual rights, and rationalism, which have been the bedrock of Western political thought since the Enlightenment. His rejection of liberalism, in particular, is seen as deeply problematic by critics who argue that liberal democratic values are the foundation of modern pluralistic societies, providing the framework for political freedom, human rights, and individual autonomy.

Scholars such as Timothy Snyder and Marlen Laruelle have pointed out that Dugin's critique of liberalism represents a radical departure from the principles of modern political thought, positioning him as a reactionary thinker intent on reversing the progress of the Enlightenment. Dugin's argument that liberalism leads to a spiritually bankrupt, consumer-driven society is viewed by his critics as a gross oversimplification of the complexities of modernity, ignoring the adaptability and diversity of liberal democratic systems across different cultural contexts.

Dugin's critics also challenge his view of modernity as inherently destructive, particularly his claim that Western modernity has alienated human beings from their spiritual and metaphysical roots. Many argue that Dugin's romanticization of traditional societies and his disdain for secularism are nostalgic and impractical in an increasingly interconnected and globalized world, where pluralism and diversity of thought are necessary for peaceful coexistence.

Furthermore, Western scholars often criticize Dugin's vision of a multipolar world as a means of justifying authoritarianism and illiberalism in non-Western countries. They argue that Dugin's embrace of a civilizational struggle against the West can be used to legitimize autocratic regimes that suppress political freedom and human rights in the name of resisting Western liberalism. For critics, this presents a dangerous path that could lead to the erosion of democratic institutions globally, particularly in post-Soviet states and other regions where Dugin's ideas have gained influence.

Controversy Surrounding Dugin's Use of Traditionalism and His Rejection of Enlightenment Values:
One of the most controversial aspects of Dugin's thought is his explicit rejection of Enlightenment values such as reason, progress, individualism, and secularism. Dugin's embrace of traditionalism, influenced by thinkers like René Guénon and Julius Evola, directly opposes the rationalism and scientific progress that emerged from the Enlightenment and have since become central to modern Western thought. For Dugin, these values have stripped humanity of its spiritual depth, leading to the spiritual and cultural decay of modern societies.

Western critics argue that Dugin's traditionalism is inherently anti-modern and represents a dangerous retreat from the principles that have allowed societies to flourish in terms of technological advancement, human rights, and social progress. His rejection of secularism is particularly contentious in a world that increasingly embraces religious diversity and the separation of church and state as essential to maintaining political and social order. Scholars argue that Dugin's insistence on a return to spiritual authority and traditional hierarchies disregards the achievements of secularism in fostering social equality and protecting individual freedoms.

Additionally, Dugin's reliance on mythical and metaphysical frameworks in his political theory has been criticized for being obscurantist and out of touch with reality. His portrayal of civilizational struggles as metaphysical battles between opposing spiritual forces is viewed by many as overly abstract, with little practical application to the complexities of modern political life. Critics argue that Dugin's emphasis on metaphysical and spiritual principles creates a dangerous ideological framework that can be used to justify nationalist and expansionist policies in the name of defending traditional values.

Intellectual and Philosophical Critiques Regarding the Coherence and Applicability of the Fourth Political Theory:
Dugin's Fourth Political Theory has also been the subject of significant intellectual and philosophical critique, with many scholars questioning both its coherence and its practical applicability. One major point of contention is the vagueness of the theory, which, according to critics, lacks a clear institutional framework or a concrete political program. Dugin's attempt to synthesize traditionalism, existentialism, and geopolitics into a unified political theory has been criticized for being inconsistent and philosophically ambiguous.

Critics argue that the Fourth Political Theory presents itself as a negation of existing ideologies—liberalism, communism, and fascism—without offering a clear or viable alternative. While Dugin claims to move beyond these ideologies, scholars like Anton Shekhovtsov have pointed out that the Fourth Political Theory relies heavily on existential abstraction and philosophical mysticism rather than practical solutions to political problems. This makes it difficult to see how Dugin's ideas could be implemented in a meaningful way within contemporary political systems.

Another critique is that Dugin's use of Heideggerian existentialism, particularly the concept of *Dasein* (human existence), is philosophically reductive. Dugin's application of Heidegger's ideas to civilizational identity and geopolitics has been criticized for oversimplifying Heidegger's complex philosophy and using it to justify political positions that Heidegger himself might not have endorsed. Critics argue that Dugin's appropriation of *Dasein* to support his multipolar world order distorts Heidegger's existential philosophy, reducing it to a civilizational argument that is inconsistent with Heidegger's original focus on individual human existence.

Dugin's Response to Critics

Dugin's Defense of His Ideas as a Necessary Counterbalance to the Dominance of Western Liberalism:

In response to these criticisms, Dugin has consistently defended his ideas as a necessary counterbalance to Western liberalism and its global hegemony. He argues that Western liberalism, by presenting itself as the end of history (as famously articulated by political theorist Francis Fukuyama), has sought to impose a monolithic worldview on the rest of the world, erasing cultural, spiritual, and civilizational differences. For Dugin, his ideas, particularly the Fourth Political Theory and his metaphysical approach to geopolitics, are a crucial intellectual resistance to the universalizing tendencies of liberalism, which he sees as destructive to the rich diversity of human civilizations.

Dugin defends his traditionalism as a response to the spiritual crisis of modernity, arguing that the secular, materialist worldview promoted by the West has led to a disconnection from the sacred and a loss of meaning in contemporary life. In this sense, Dugin views his critique of modernity not as a reactionary rejection of progress but as an effort to restore balance by reintroducing spiritual and metaphysical principles that modern liberalism has abandoned. He believes that the Fourth Political Theory offers a third way beyond the failed ideologies of the 20th century, presenting a civilizational alternative that respects the unique spiritual missions of different cultures.

Dugin also pushes back against accusations that his ideas promote authoritarianism or nationalism. Instead, he frames his vision of a multipolar world as an effort to create a more just and equitable global order, where civilizations can coexist without one dominating the others. For Dugin, this means challenging the hegemony of Western universalism and giving non-Western civilizations the space to develop their own political, cultural, and spiritual systems in line with their traditions.

His Argument That the West's Own Intellectual Traditions (Such as Heidegger and Existentialism) Provide the Tools for Its Critique:

Dugin frequently highlights that his critique of Western modernity draws not only from non-Western traditions but also from the West's own intellectual history,

particularly the existential philosophy of Martin Heidegger. He argues that Heidegger's critique of modernity, especially his rejection of technological rationalism and his emphasis on the alienation of being in modern society, provides a framework for understanding the spiritual and existential crisis of Western civilization.

Dugin maintains that Western liberalism's failure to address this crisis has led to the dominance of technological progress and consumerism over metaphysical inquiry and spiritual fulfillment. He sees his use of Heidegger's existentialism—especially the concept of *Dasein*—as a way to reclaim the West's own philosophical heritage and use it to critique the very foundations of modernity. In this sense, Dugin argues that the tools to deconstruct liberalism are already present within Western philosophy itself, and that Heidegger's work provides a starting point for a new civilizational paradigm.

By invoking Heidegger, Dugin attempts to position his critique as part of a broader intellectual tradition that includes some of the West's most profound thinkers. He believes that existentialism and traditionalism offer ways to transcend the limitations of Western liberalism, allowing for a deeper exploration of being, identity, and civilizational authenticity.

In conclusion, Dugin's intellectual legacy has been met with significant critique, particularly from Western scholars who challenge his rejection of liberalism, his embrace of traditionalism, and the coherence of the Fourth Political Theory. However, Dugin defends his ideas as a necessary corrective to the dominance of Western universalism, advocating for a multipolar world where civilizations can develop their own spiritual and cultural paths. By drawing on the West's own philosophical traditions, particularly Heidegger's existentialism, Dugin seeks to position his critique as part of a larger intellectual movement that seeks to move beyond the crisis of modernity and envision a world rooted in civilizational diversity and spiritual renewal.

VII. Conclusion

Revisiting Dugin's Intellectual Contributions

Throughout his intellectual career, Alexander Dugin has emerged as a profound and controversial figure, challenging the dominance of Western liberalism and offering a civilizational alternative rooted in traditionalism, Eurasianism, and the Fourth Political Theory. These key ideas form the backbone of his philosophical and geopolitical framework, each contributing to a broad critique of modernity and a vision for a multipolar world where different civilizations are free to pursue their own spiritual and cultural paths.

Traditionalism plays a central role in Dugin's worldview. Influenced by the works of René Guénon and Julius Evola, Dugin's traditionalism calls for a return to spiritual values and a rejection of modernity's secularism, materialism, and rationalism. He argues that the modern world is in a state of spiritual decay, having abandoned the sacred principles that once guided civilizations. For Dugin, the revival of traditional metaphysical principles is essential to restoring human dignity and reconnecting society with its spiritual roots.

In Eurasianism, Dugin reclaims and expands an early 20th-century Russian geopolitical theory that views Russia as a distinct civilizational entity, neither fully European nor fully Asian. His Neo-Eurasianism envisions Russia as a spiritual and geopolitical leader in a multipolar world, capable of uniting diverse Eurasian peoples under a common framework of traditional values. This framework positions Russia as a counterbalance to Western liberalism and its efforts to globalize a secular, individualistic worldview. Dugin's Eurasianism not only challenges Western hegemony but also advocates for a pluralistic world order, where different civilizations can flourish based on their own historical and cultural foundations.

Dugin's Fourth Political Theory represents a more comprehensive philosophical project. It seeks to transcend the dominant ideologies of the 20th century—liberalism, communism, and fascism—by constructing a new political theory grounded in existentialism, traditionalism, and civilizational identity. Drawing on Martin Heidegger's existential philosophy, particularly the concept of *Dasein* (human existence), Dugin argues that civilizations should be viewed as metaphysical entities with unique relationships to being. The Fourth Political

Theory rejects individualism, materialism, and secularism, calling instead for a return to collective values, spirituality, and traditional authority. This theory envisions a multipolar world where each civilization can follow its own path without the imposition of Western universalism.

Dugin's intellectual contributions are significant not only for their geopolitical implications but also for the way they offer a philosophical alternative to the dominant narrative of modernity. His ideas challenge the assumption that liberal democracy and secularism represent the pinnacle of political evolution, suggesting that the world is moving toward a period of civilizational pluralism, where different metaphysical orientations and worldviews can coexist and compete.

Future Directions for Dugin's Thought

As the world becomes increasingly polarized and civilizational clashes intensify, Dugin's theories may gain greater relevance. His vision of a multipolar world is likely to resonate with countries and cultures that feel marginalized or threatened by the globalizing forces of Western liberalism. In regions such as the Middle East, Asia, and parts of Eastern Europe, where there is a growing resistance to Western cultural and political influence, Dugin's ideas offer a framework for reclaiming civilizational sovereignty.

Moreover, the ongoing geopolitical shifts—such as the rise of China and India as major global powers, the resurgence of religious fundamentalism, and the backlash against globalization—could provide fertile ground for the Fourth Political Theory to evolve and expand. As more nations seek alternative models of governance that reject Western liberalism, Dugin's ideas may be adapted to fit different cultural contexts, creating a broader civilizational alliance against the unipolar world order.

Dugin's emphasis on the spiritual dimension of geopolitics is also likely to gain traction in a world increasingly disillusioned with materialism and consumerism. As societies grapple with existential questions in the face of climate change, technological disruption, and economic inequality, Dugin's call for a return to metaphysical values may appeal to those seeking deeper meaning and collective purpose. In particular, his critique of the spiritual emptiness of modernity could

inspire new movements that advocate for a re-enchantment of the world through the revival of traditional religious and cultural practices.

At the same time, Dugin's ideas may face continued opposition and controversy, particularly from liberal democracies that view his rejection of individual rights and secular governance as regressive and authoritarian. The Fourth Political Theory's reliance on traditional hierarchies and its critique of Enlightenment rationalism will likely remain contentious, especially among those who see liberalism as a safeguard for human rights, pluralism, and social progress.

Nonetheless, Dugin's intellectual project will likely evolve as the world continues to search for alternatives to modern political ideologies. His ideas could inspire new schools of thought and movements that draw on existentialism, traditionalism, and geopolitical pluralism to reimagine the future of global civilization.

Final Thoughts

Dugin's intellectual legacy has the potential to extend far beyond the realm of geopolitics. His work touches on profound questions of philosophy, religion, culture, and identity that resonate with thinkers across a range of disciplines. In philosophy, Dugin's engagement with Heideggerian existentialism challenges scholars to reconsider the relationship between being, identity, and civilizational development. His use of traditionalist metaphysics offers a counter-narrative to the secular and rationalist assumptions that have dominated Western thought since the Enlightenment.

In religion, Dugin's emphasis on Orthodox Christianity and his broader critique of secularism and materialism raise important questions about the role of spirituality in shaping political and cultural life. His work encourages a reassessment of the role of religion in public life, particularly in societies that have undergone rapid secularization. Dugin's call for a spiritual revival could inspire new movements that seek to restore the sacred to political and social institutions.

In cultural studies, Dugin's concept of civilizational identity invites scholars to explore the complex relationships between culture, history, and geopolitics. His rejection of Western universalism challenges the homogenizing tendencies of globalization and encourages a deeper appreciation of the diverse cultural

expressions that define human civilization. Dugin's work can serve as a lens through which to examine the resurgence of nationalism, populism, and religious revivalism in various parts of the world, offering insights into the cultural and spiritual dimensions of these phenomena.

In sum, Alexander Dugin's intellectual contributions offer a comprehensive critique of modernity and an alternative vision for the future of global civilization. While his ideas remain controversial and open to critique, they provide a unique framework for understanding the civilizational shifts that are shaping the contemporary world. As societies continue to grapple with the existential crises of modernity, Dugin's work will likely remain a source of inspiration and debate, offering both a challenge and a provocation to the dominant ideologies of the 21st century.

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